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and Millerand, are carrying these principles to their logical conclusions. They insist that the way to begin what ought to be done is to begin, and to begin at home. If they continue to gain in power in the national councils as they have done, to carry larger and larger sections of the population with them in their anti-militarism as now seems certain, and if they have the faith and stability steadily to go on and meet the crucial test when the moment of execution comes, it is not unreasonable to believe that we may at an early day see a practical beginning of the solution of the problem of disarmament.

One at least of these *ifs* is a pretty big one. It will require a moral courage unexampled in politics when the crucial moment comes, and the anti-militarist party has the power in its hands, to begin without fear and wavering the reduction to the proportions of a police force of the great army, hitherto the idol of the nation, built up at so much painstaking cost. It would be the greatest deed ever done by a great nation, and fruitful beyond calculation for all the future of humanity. Will these Frenchmen have the courage of their convictions when the moment of testing comes, if it ever does? The French are a brave people.

The Czar Again.

The manifesto of the Emperor of Russia, issued on March 12, proclaiming religious freedom throughout the Empire and proposing important reforms in the interests of the rural and village communities and the enlargement of local self-government, was to most people as unexpected as the famous Peace Rescript of Aug. 24, 1898.

To those, however, who have studied Russia closely for the past few years, who have noted how rapidly liberal ideas have been making their way among the people, even of the upper classes, and have acquainted themselves with the character and purposes of the Czar and a few of the leaders in the State Council, this ukase gives little surprise. The wonder to them is that it did not come sooner and go even farther in some directions. They have seen clearly that the new spirit which has come to Russia, induced by influences from within and without, the spirit which gave rise to the Rescript of 1898, would inevitably break down the old religious intolerance, find a way of relieving the suffering masses, and make early provision for the initiation and development of popular government. It would not have been at all surprising to some if in this edict the Czar had gone so far as to proclaim a constitution for the Empire with a restricted suffrage. That is certain to come in the near future, and the present decrees, if fairly well carried out, will prepare the way for it.

This new move of Nicholas II., for which he has evidently long been planning, has been received with much less skepticism than was his call for the Peace

Conference five years ago. A few have declared it meaningless, not intended to be carried out with any seriousness, and impossible of execution because of the opposition of narrow reactionaries throughout the provinces. But this has not been the common feeling. The manifesto has in general been accepted as issued with entire sincerity, with the purpose of carrying it out with Russian inflexibility, and as opening a new era of great promise to the Czar's vast realm.

It is easy enough to imagine all sorts of difficulties and hindrances to the realization of the proposed reforms. There will be plenty of obstacles without the necessity of imagining any. But being demanded by the imperative interests of the nation and by the general civilization of the world, with which Russia is now everywhere in touch, these reforms will in time be successfully realized. They will be aided by the ripeness for them within the Empire, of which the Czar was perfectly aware before he spoke, and their realization will open the way for something of still larger significance.

Russia, such is the essential character and natural tendencies of her people beneath and in spite of the oligarchical and military burdens which have loaded them down, is sure in the not distant future to become in some form one of the leading democracies of the world. This move will allay ill-feeling, remove friction, and open the way for free and orderly development from within, and thus accomplish in a pacific way what otherwise would have come through a violent and disastrous revolution.

The first of all reforms among a people is freedom of religion. When that is possessed the root exists of every other liberty and right demanded by normal human nature. The Czar and his friends have begun at the beginning, and the beginning always involves the end. Russia may be expected hereafter to move with great rapidity toward the attainment of what will put any people in the forefront of civilization in its highest and broadest meaning. The Peace Rescript was more powerful for her welfare, honor and security among the nations than all her fleet of steel-clad war vessels. This manifesto of Liberty and Right will prove more efficient for her internal order, peace and strength than all her masses of armed men.

This action of the Russian government is of almost as much interest to the rest of the world as to Russia herself. What has gone on within her borders, in the way of religious and political persecution and the grinding down of her peasantry, has sorely wounded and annoyed all the liberty-possessing peoples of the world. Russian exiles for conscience sake have been living everywhere abroad biding their time — men of high rank, men of all ranks. No country has ever had more of them. Their wrongs and sufferings have laid deep and painful hold of the common heart of humanity, and have engendered often powerful indignation at the tyranny and injustice of the Russian

bureaucracy. It has been impossible under the circumstances for other peoples to cherish toward Russia the kindly feelings of appreciation and honor which in normal circumstances one country is bound to feel towards another. The Czar's empire has been felt to be, in a peculiar sense, the enemy of all mankind. A great cry—we have all heard it—has gone up from the universal human heart for a speedy and radical change in her conduct.

The Czar has heard this appeal from the world, as well as the despairing and often angry cry of his own "children." It has been impossible to keep it from him, by no matter what pretenses and ruses, for he is a man who knows, and thinks, and feels. He has been moved from within, out of the depths of his own kind and generous spirit. In spite of hindrances which it is difficult for us Americans to appreciate, he has spoken, and his spoken word will not return to him void. His manifesto has called forth an immense sigh of relief abroad as well as at home, and it is little exaggeration to say that his action will prove as efficient in promoting general good feeling and harmony throughout the community of nations as in establishing quiet and security and increased prosperity at home.

"For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or
wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or
shame:
In the gain or loss of one race all the rest have equal claim."

Seventy-Fifth Anniversary of the American Peace Society.

The American Peace Society will be seventy-five years old next month. The Directors desire to signalize this anniversary year by greatly enlarging the constituency of the Society, substantially increasing its funds and thus augmenting its power of service hereafter. In consideration of the recent remarkable growth and the immense importance of the peace propaganda at the present time, they would be glad, if possible, to go so far as to procure a suitable building of their own, from which, as a permanent headquarters, the work might be adequately carried on hereafter.

All the members and friends of the Society throughout the country are urged to cooperate with us as generously as possible. There are many persons in nearly every neighborhood who are "ripe unto harvest," and could easily be brought into active and even enthusiastic support of the movement if a little pains were taken to inform them of its true character and aims, and to solicit their personal attachment to it.

The years since the Society was organized in 1828 have been momentous ones for humanity. They

have been full of wonderful events, scientific, social and political, which have given extraordinary stimulus to the forces which are working out the world's unity and peace. The period has not had its like anywhere else in history. The fullness of the times is upon us, and we must prepare for its extraordinary demands.

These days are great days, surpassingly hopeful days. Work counts now to the remotest corners of the planet. The peace movement has grown beyond all the dreams of those who initiated it in the early years of the past century; it now holds a recognized position in the civilized world and commands the attention and support of kings, of statesmen and of parliaments. It has already seen measurably realized at The Hague one of its great ideals. The methods which it has proposed for dealing with controversies have proved themselves eminently sane and practical, and have passed the stage when they longer need argument in their defense.

It is time, therefore, to develop the work along practical lines on a larger and more adequate scale than ever before, and to push it with all possible means in every direction toward the full realization of its purpose—universal and permanent peace, organized peace—among the nations. Will not all our friends, especially those whom God has blessed with ample means, help us to make this anniversary year memorable by enabling the Society hereafter to do its work on a scale worthy of the cause?

The annual meetings of the Society, which will have special anniversary features this year, will be held the third week in May. Announcement of the exact date and of the character of the meetings will be sent to all the members in due time.

Editorial Notes.

There was one passage, not to mention others, in Ambassador White's address at the farewell dinner given him when he was leaving Berlin that all the friends of peace should read and remember. It is as follows, as given by the *Yale Alumni Weekly*:

"It was my fortune to be president of the American delegation at the Peace Conference of The Hague. That conference was held at a time when the American people were supposed to be, and indeed were, more occupied with every kind of enterprise, large and small, than ever before; and yet no other nation found time to make such efforts for the creation of a tribunal of arbitration and for the establishment of every possible guarantee for peace. The mails and cables were burdened with messages to us from all sorts and conditions of men in all parts of the American republic. Some were eloquent; some easily lent themselves to ridicule; some were deeply pathetic. One, I remember, which came from a Protestant bishop in one of the remotest southwestern states of